THE BAPTIST RECORD.

Organ of the Mississippi Baptist State Convention.

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Exegetical.

Revelations 20:12-15.

Shall the righteous be judged at the final judgment?

In answer to this question, I say no; and in proof proceed to ask another, will the Lord Jesus Christ be judged? For we are informed that he is made unto the righteous wisdom, righteousness, sanctification and redemption. He is the *Alpha* and *Omega* of their justification; and if they are to be separated from Him and tried in the judgment, they will be damned. But who shall separate them? Paul was persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate them from the love of God, which is in Christ Jesus, our Lord. Again to bring a man into judgment, signifies a charge against him for which he is to be judged. But who shall lay anything to the charge of God's elect? "It is God that justifieth; who is he that condemneth? It is Christ that died."

And thus Jesus prays to the Father, and shall he be denied? "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for those alone, but for them, also, which shall believe on me through their word; that they may all be one, as thou Father, art in me, and I in thee; that they may also be one in us, and the glory which thou gavest me I have given them; that they may be one even as we are one, I in them and thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou gavest me be with me to behold my glory which thou hast given me.' I cannot see how this beautiful building of God, Jesus Christ, himself, being the chief cornerstone, and upon the foundation of which the apostles and prophets with all the church of God are built, can at the last, be dismembered and tried in judgment. It is not reconcilable with the word of God nor with the above prayer. The Scriptures declare that our lives are hid with Christ in God, and when Christ, who is our life, shall appear, then shall we also appear with him in glory (not to be judged.)

It occurs to my mind that the righteous are one in Christ Jesus, and every one members, one of another. They stand so inseparably connected with Christ that the judging of the one necessarily implies the trying of the other. If a separation was possible, then there would be none righteous, the best being condemned when tried according to their own merit, for, "cursed is every one that continueth not in all things written in the book of the law to do them." "Therefore, by the deeds of the law no flesh living shall be justified."

Now, if the righteous are justified by faith, they have peace with God through the Lord Jesus Christ. They cannot come into condemnation, for they are not under the law, but under grace. There, is therefore now, no condemnation to them that are in Christ Jesus; for Christ is the end of the law for righteousness to every onet hat believeth; "and they are "kept by the power of God through faith unto salvation ready to be revealed at the last time." Then, "blessed are the righteous, for the Lord will not impute their trespasses to them." He will blot out and cover their sins, and their transgressions he will remember no more against them forever. Now these scriptures cannot be true, if the righteous are yet to be judged; for, in order to their trial in the judgment, all their trespasses, sins and iniquities must appear and must be charged. Now is it not irreconcilable with, yea, even contradictory of Holy Writ, that God should invite his people to reason with him and promise to make their [illegible] as snow, and then expose those sins in the judgment in all their deformity and hideousness. Love hides a multitude of faults and the faults of the righteous will be hidden in the judgment, nowhere to be found. For they are saved by grace through faith; and that not of themselves, it is the gift of God. But, if they are to be judged, this gift will profit them nothing, and upon their own merit they will be condemned, and of all Adam's family will be the most miserable. But say some, they will not be condemned. Why then mock them with a trial? To bring the righteous into judgment for no purpose is to say the least, to make a ridiculous farce of it.

But again the righteous have been tried and found guilty, yea, plead guilty, were condemned, and sued for pardon and obtained it by faith in Christ. Therefore, being justified by faith they have peace with God through the Lord Jesus Christ. And to try them again, would be abhorrent to common law. For a man is never put in jeopardy twice for the same offence. But some contend that as the sins of the righteous are connected with others, therefore it is necessary they should appear in judgment. I answer that this and all else which was for the glory of God and the good of the righteous was fully satisfied when Christ rose for their justification. Says some would it not be for the glory of God that the sins of the righteous appear in judgment? I answer would it be most to the glory of a husband to expose the sins of his wife? I once read of a young officer who struck his superior, for which offense he was tried and sentenced to be stripped and tied on the back of an ass and drummed one time around the camp and then receive thirty-nine lashes on his bare back. There was a petition sent to the king for his reprieve; the king granted the reprieve with this proviso, that he should be stripped and tied on the back of the ass and then have the reprieve read to him. He listened with pale and compressed lips, then said, "return the tyrant his reprieve and execute the law, I have suffered the worst. So it is, if the sins of the righteous are to appear in the judgment, they will feel like the young officer, that they have suffered the worst, and care nothing for the reprieve.

Says some, "we must all appear before the judgment seat of Christ, to receive the things done in the body," etc. I answer this cannot mean the righteous, for that would put them in the same dilemma with the wicked. But Christ has received these thing for them, for by his stripes they are healed; he bore their sins in his own body, and they received his righteousness by faith; they through his poverty were made rich, heirs of God, and joint heirs with Christ. Some ask, what disposition do you make of the righteous after death. I view the rigbteous at death as departing and being with Christ, that their bliss than will be far above human conception. That eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man to conceive of the glory that awaits them. That they will see Christ as he is, and be like him in purity and holiness, that they will rest from their labors and their works will follow them. Abel being dead yet speaketh. Whether this is a correct view or not, this fact awaits them, the best situation God can place them in, until after the resurrection. And God asks the question, what more could I have done for my vineyard or church, than that I have done. And with this, the righteous will be satisfied until they awake fully in his likeness, soul and body in the resurrection. Then they will sing and talk as they never did before; "O, death, where is thy sting, O, grave, where is thy victory? For the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ. All now are theirs whether life or death they are more than conquorers through him that loved them; for Christ was made head over all things to the church.

He was the only elect of God to the salvation of the world. He was predestinated and set apart to do the will of God upon earth, and could not fail. "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon *him*. *He* shall bring forth judgment to the Gentiles. He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." He was the elect according to the foreknowledge of God the Father, through sanctification of the [illegible] and sprinkling his election to his death, he was as a lamb slain, a propitiation for the sins of the whole world; that all men through him might be saved without respect of persons. And in the fullness of times he came, made of a woman, made under the law, to redeem them that were under the law. So in due time he died for the ungodly. He was made to be sin, that they might be made the righteousness of God in him. He took away the sin of the world. The sin of a violated law. He kept the law, magnified and made it honorable. And then give himself a ransom for all to be testified in due time. For this was good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth, for there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. Thus it is that God can be just and the justifier of all that believe in his son, to the glory of God and to the condemnation of the world that does not believe. By Christ's obedience many were made righteous, hence those dying in nonage are redeemed and made righteous through him that loved them.

Now, if all are chosen in Christ before the foundation of the world, that they should be holy, and without blame before God in love, how is it possible, apart from his election, for a man to be just with God. Who can bring a clean thing out of an unclean? But for the fore knowledge of God in unalterably fixing his plan for the salvation of the world none could have been saved. Upon his plan all might have been, but would not, and God won't force them to believe who make him a liar by refusing to believe the record he gave of his son. Therefore, the wrath of God abideth upon them, justly for rejecting the council of God against themselves. There is nothing in the doctrine of election to prevent the salvation of sinners; on the contrary, it is their only hope of heaven, that God did fix before the foundation of the world, the salvation of those that would accept of him through Christ the elect, who is set apart to be the end of the law for righteousness to every one that believeth in him. Apart from Christ there is not a just man upon earth that liveth and sinneth not. All that recieve him receive his justification, and are holy and without blame before God in love. All his becomes theirs, his election, his predestination, his righteousness, his home, they are joint-heirs with him in all things, they are thus saved by grace through faith; they are no longer thieves and robbers, but have entered in through the door and are saved. Some ask who are the non-elect? I answer, they are nowhere to be found among Adam's family in the Bible. All are redemed, all are chosen, all are atoned for, all are invited to look and live, to take the water of life freely. None are excluded but those who exclude themselves. Some deny the doctrine of future punishment. They don't believe what they say, for they have acted it out all their lives. And actions outspeak words; it was among the first lessons they ever learned, and among the last they ever practiced. They deceive themselves when they say they don't believe in future punishmen; for every punishment inflicted upon the human family for crime is future punishment. We see court houses and prisons, judges and convicts, law-makers and law-breakers all over the world. The doctrine has been universally practiced through all ages. Cain said his punishment was greater than he could bear. It is the law of justice which is the law of God. But as infinite justice has not been done in this world, and the Judge of all the earth will do right, he has reserved the sitting of the supreme court of his universe at which he will preside, and his decisions be final and infinitely just, and all, both saint and sinner, will acknowledge it, and this court and judgment will be after death, which is the final judgment. For Christ will come in such hour as we think not, "for the Lord, himself, shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." This is the hour that they that have done good are resurrected unto eternal life; "then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Now the judgment is not yet set, nor will it be for a thousand years and a little season. This, I conceive to be the Millenium for which [illegible] This will be heaven on earth during the devil chained in the bottomless pit for a thousand years, and the righeous are all this time with the Lord, with which words they are to be comforted while they remain upon the earth. This is the first resurrection." Blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power." This is the legal result of their having been tried before death. It is only those who have never been tried that will call upon rocks and mountains to fall upon them; for it is after death that they will be judged. "For the day of the Lord will come as a thief in the night in the which, the heavens shall pass away with great noise and the elements shall melt with fervent heat; the earth, also, and all the works that are therein shall be burned up." "Now the throne is set, and I saw a great white throne and him that sat on it, from whose face the earth and the heavens fled way, and there was found no place for them. And I saw the dead, small and great stand before God. These are the dead that lived not again till the thousand years were finished. And the dead were judged out of those things which were written in the Books, according to their works." Now it will not do to say there was a righteous person among all these; for the following reasons: "They were with the Lord and had been for a thousand years, witnessing and enjoying his [illegible]

2. They were the dead that were judged. This cannot mean their dead bodies for they stood before God; hence they were dead in trespasses and in sins; and were the children of wrath both great and small sinners, that had no part in the first resurrection. 3. They were judged according to their works. This will not do for the righteous for they are justified by faith and have it by their works. 4. They were charged and judged accordingly. Neither will this do for the righteous whose sins are blotted out to be remembered no more against them forever. The Bible nowhere shows that there was one righteous person in the second resurrection. On the contrary, they were found in the Book of Life, the Book of remembrance of all their good deeds and none of their bad ones, for there was a book of remembrance kept. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." These are composed of all dying in non-age with the just and perfect, through faith in the Lord Jesus Christ. Each knows his place and stands upon the judge's right, not to be judged, but to judge the world, not to pass sentence, but to witness and approve of the sentence passed. They will condemn the wicked as Noah did the world. They believed God and were saved; so the wicked might have been saved, but would not; hence they are without defence or excuse, and [illegible] it lies in the salvation of the righteous. In my imagination I see the judge smiling on the righteous. How lovely they appear, all robed in spotless white with palms in their hands! I see the judge rise, the righteous are ready to shout. He waves his scepter, all is silent. He extends it towards the righteous and proclaims so loud that all shall hear, "Well done, good and faithful servants enter into the joys of thy Lord," "come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Here he enumerates their good deeds, not a word about their bad ones. Now he turns to the wicked, charges them with crime, enumerates their sins and with his curse upon them, bids them "depart into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal." "The righteous shout and praise God, and the multitude no man can number, of all nations, and kindreds and people and tongues stood before the throne and before the Lamb, clothed with white robes and with palms in their hands, and with a loud voice saying salvation to our God who sitteth upon the throne, and unto the Lamb. And all the angels stood around the throne and worshipped God; and the great voice of much people saying, "Alleluia! salvation and glory and honor and power unto the Lord, our God, for true and righteous are his judgments for he hath judged the great whore who did corrupt the earth with her fornications, and hath avenged the blood of his servant at her hands." And again they say Alleluia! and a voice came out of the throne saying "praise our God all ye, his servants and ye that fear the Lord, both small and great." And I heard as it were the voice of a mighty multitude and as the voice of a mighty thundering, saying "Alleluia, for the Lord God omnipotent reigneth; let us be glad and rejoice and give honor to him, for the marriage of the Lamb has come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints, and he saith unto me, write blessed are they who are called to the marriage supper of the Lamb, and he saith unto me, these are the true sayings of God." We see by searching the scriptures there is not one word of complaint against the righteous after death, showing that their sins, as promised, were really blotted out and remembered no more against them forever. Only their good deeds are mentioned, while they are applauded with having done well and are blest and honored with a "kingdom, a mansion a crown a robe and a home with God in heaven, and so they will ever remain with the Lord, wherefore comfort one another with these words."

ELIAS GEORGE.

A Question of Order.

Editor of the Record:—I do not think there is any "question of order" or parliamentary law involved in the question submitted by Bro. Otkin. It is, in my judgment, purely a question of construction of Art. 17 of the rules of decorum of [illegible] Association.

The Article is as follows: "These Rules of Decorum and Gospel Order may be altered, changed or amended, from time to time, or any part of them, when a majority of all the churches in the Association shall deem it necessary."

I do not see any room for construction even; but on the contrary the Article construes itself. These Articles may be changed "when a majority of *all* the churches *in* the Association deem it necessary." How are you going to find out whether the churches deem a change necessary, unless they so express themselves by a vote? The very fact that they do not vote upon the proposed amendment, is the highest evidence that they do not "deem a change necessary."

Suppose none of the churches in the Association had voted upon the proposed change; could it be contended for a moment that the proposed amendment was carried? Surely not. If all the churches have the right to utterly ignore the proposed amendment, have not three or five churches the right to do so? If all the churches but one remain silent and that one votes for the amendment, could it be claimed for a moment that the amendment was carried? Surely not. Then by what rule of reason or right could you deprive three or five churches of the right to remain silent when you would concede it to twenty or [illegible] Otkin thinks that the silent churches ought to be counted in favor of the amendment because he says "silence gives consent;" that "it is so construed in all our churches in all our legislative assemblies, in all deliberative bodies?"

I doubt if he can find a single precedent to sustain him in this assertion where the fundamental law of the body required a certain number of votes to carry a proposition. On the contrary we could cite an array of authorities to show that they are uniformly counted in the majority, but it would make this article too long.

Now, if we concede the point that an association is a mere transient body like a Democratic mass meeting, and "ceases to exist when it adjourns," then the "Rules of Decorum and Gospel Order," so-called, would die with the body that enacted them, and the next association that met would have nothing to amend, but should proceed to make a new set.

But we do not for a moment concede that point, but hold that Baptist associations are perpetual.

Dr. Mell in his admirable work on "Parliamentary Practice" divides deliberative bodies into two classes: *permanent* and *occasional*. He then subdivides the permanent into two classes, and in speaking of the second class says: "They are such bodies as in form continue perpetually, but whose members retire from position either all together or in such numbers as to leave those who hold over so reduced as not to form a quorum. To this class belong legislative assemblies, boards of managers, and Baptist associations and conventions."—*Mell's Par. Pr., p. 8.*

In Bro. Otkin's first article he says, "I have just returned from the seventy-fourth session of the Mississippi Association." Now if an Association [illegible] to exist when it adjourns," Bro. Otkin is mistaken about having attended the "seventy-fourth session" of the Mississippi Association. He attended the *first* session of the *seventy-fourth* Association, and being a new and original body, it had nothing to do with the "Rules of Decorum and Gospel Order" of the other Associations. Seventy-four Associations! Forty-one Mississippi Baptist State Conventions! How would that sound?

But I have written enough, I think, on the "question of order," so-called, but I would like, sometime when I have leisure, to write a short criticism upon the *misnomer* which the Mississippi Association has given to its fundamental or organic law—"Rules of Decorum and Gospel Order;" which would involve a short discussion of the jurisdiction and powers of a Baptist association or convention—a subject which is very imperfectly understood, not only by Pedo-baptists, but also by many Baptists. Fraternally,

W. H. HARDY.

"Go Teach all Nations," and Difficulties.

"Go teach all nations" is our Lord's command, and it makes no allowance for difficulties. The nations are to be taught, let it cost what it may. The gates that are shut are to be opened, and the heathen are to be won to the Savior. It matters not at all how great treasure of money it may cost; or how many precious lives it may cost; or how great suffering and hardship it may cost. The treasure must be given, the hardship borne, and the precious lives sacrificed; for the work *must be done*.

COMPLAINT.

Great complaint is often made against missions, especially foreign missions, on account of the expense it takes to attend to the business, to fit out the missionaries, and pay their way to the far off fields of labor. But the command "Go teach all nations" requires it to be done, no matter what the cost may be.

There are, blessed be God, ships and railroads now, to carry the gospel messengers to almost every portion of the world. But if there were none, then would it be our duty to build ships, yea, and railroads, too, if they were needed, in order that the nations might be reached. Many persons mourn, because it takes twenty per cent. of money raised for missions to pay expenses. I am sorry it does take that much, wish much it could be done for less. But if it took ten times as much, or even one thousand per cent., ten dollars to carry one to this work, it must be given; for the command is absolute:

NO COUNTING THE COST.

Men, in temporal affairs, first count the cost, whether they have means enough to carry their undertakings through, and this is wise. But in obeying the command of Jesus Christ, there is no counting the cost on our part. We are to obey, let the consequences be what they may. In the great work of the world's conversion, Jesus Christ has counted the cost; he has counted it to the utmost farthing. He knows just how much treasure, and how many of the precious *lives* of his followers must be sacrificed; just how many years and days and hours of suffering must be borne by them, before the great work will be accomplished; and knowing all, he has given the order to advance, and it is ours to obey.

DISHEARTENED FOR THE AFRICAN MISSION.

I, myself, and many others, have been disposed to be disheartened about our African mission. It's history thus far is almost a catalogue of deaths. Perhaps we have not fallen on the right plan to give Africa the gospel. Perhaps some other race of people may be employed as missionaries to that country; some more able to stand the climate there; or some way be found to prolong the lives of those now being sent there. But be that as it may, Africa is to have the gospel, to have it, let the cost be what it will. The Lord Jesus has given the order for the conversion of Africa, and it is our duty, carry it out.

WHAT REQUIRED, WHAT NOT REQUIRED.

I do not say that it is required of us as individuals to *accomplish* the conversion of Africa, or of any other portion of the world. But it is our duty to set it all before us, that is, the conversion of the whole world, as our work; and to go as far in carrying it out as it is possible for us in our circumstances to go. And when in our efforts, we are stopped by death, then may we know that the Lord is satisfied with our portion of the work.

GEO. WHITFIELD.

Thanks to brother Whitfield for these words. They are true all, and they are nearly all the truth on that point. Jesus Christ is our captain, and says "go." We *must* go. We may properly exercise our best judgment as to the *manner* of going, but as to the going we have no discretion. Every individual and every church and every association and every christian school must be going either in person or by others. When militant churches rise to a level with the commission, it will be one vast scene of active effort to spread the knowledge of Jesus over the entire face of the earth. Every one will be working, giving or going, and preaching, and God will smile on the scene. Jesus will rejoice in the spirit, the holy Spirit will quicken, comfort and bless, while heaven and earth will rejoice together. Let us be forever done with objections and complaints. We have our orders, let us see that we fail not to obey.—EDITOR RECORD.

The Missionary Baptist General Association of Miss.

This noble body of Baptists met with the Baptist church, Winona, Miss., Oct. 21st, 1880.

Rev. R. Ramsey, Moderator, called the Association to order at 9 a. m.

The brother who was to preach the introductory sermon being absent, Rev. G. W. Harris, of the Jackson Association, was appointed to preach it, which he did from Tit. 2:1-4. The sermon was pointed, timely and practical. At the conclusion of the sermon brother [illegible] led in prayer. They could work miracles, we do not. They might have had the power to baptize believers without the sanction of a church. The keys of the kingdom were given to the apostles. They retained them during their ministry, at the expiration of the apostolic period, they were transmitted to the church; I dislike innovations. Brother Finley says, he does not believe in the doctrine of the middle life. What do you believe about the resurrection and the final judgment, brother F.?

A. J. GAINES.

Waterford, Miss., Oct. 8, 1880.

The Moderator then appointed committees on the various themes that were to come under consideration of the Association, such as Ministerial Education, Sunday-school Work, Harmoniousness, Temperance and Home Missions. The reports on the foregoing themes were very good, and they were warmly discussed by various brethren.

Four missionaries were appointed to travel in the bounds of the Association, preach the gospel, organize churches and Sunday-schools, and in a word to do everything pertaining to the work of a missionary.

A committee, consisting of the executive board and a brother from each District association, was appointed to select a locality whereon to erect an educational institution. Without any depreciation of the Natchez Institute, we are going to erect one of our own somewhere near the center of the State; to which all who may wish to attend it may have cheap access. The brethren are fast enough coming to see that a preacher, to be successful in preaching the gospel, must be educated; therefore, they are fired with the spirit of ministerial education, and with such a spirit they are bound to succeed in their efforts. Are we right, brother editor? (Yes; on that point; but we doubt the expediency of starting a new school.—ED.)

Brethren Cohron and Booth were present; reported themselves as messengers from the Baptist Convention of Mississippi, and were invited to seats and to participate in the business transactions. Dr. Zealy was also with us, and delivered two fine lectures to us; one on "A Gospel Church," and the other one on "A call to the ministry." The lectures were very, very good, and they were very highly appreciated by those who heard them. We were very glad to have those noble brethren with us, and desire that they, or others, be sent annually to sit with us and to aid us in the transaction of our business.

A delegation, consisting of seven brethren was appointed to the Foreign Mission Convention, which convenes in Montgomery, Ala., on the 24th inst. The chief design of this convention is to devise a plan whereby to begin and continue mission work in Africa. Is not this a going forward in the right direction? If so, help us to go forward. (We will.—ED.)

H. W. BOWEN.

Oxford, Nov. 13, 1880.

Read all this week's RECORD.

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THE BAPTIST RECORD.

M. T. MARTIN, Publisher and Proprietor.

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THE BAPTIST RECORD.

Write communications for the paper and business matters on separate pieces of paper.

In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.

Entered at the Post Office at Jackson, Miss as second class matter.

Dr. J. R. Graves.

Much is being justly said of brother Grave's inconsistency. The Baptists are *pained* because of it. Not "growing pains" but *neuralgic*, originating from the New Landmark ideas of brother G. We think Dr. Graves a great and good man, but regret that like Alexander the Great having vanquished all his foes, he should terminate his brilliant career with an unprovoked *suicidal* warfare upon himself. Much allowance ought, however, to be made when we remember brother G.'s innate pugnacity.

By nature and by practice, he is *beligerent*. Even when no enemy is in sight he travels the war path. Since the signing of the Graves Ditzler Treaty, he finds himself restlessly unhappy outside the enchanting arena of *combat*. *He must fight and with himself and friends* if no one else will accept a challenge.

When a government is threatened with internal commotion, peace at home is promoted by war with an enemy abroad.

And so now just let some one scare up another Chapman, Campbell or Ditzler and then let brother Graves at him. Then our preachers and papers can go on with the Old Landmarks, telling the old story, giving their time, talent and thought to evangelizing the world,

AMITE.

As evidence of the fact that good brethren may differ, we append the following. Brother Graves has done the denomination much service and, though on some points we must differ from him squarely, we wish him to have fair play in all things. Where there are differences about such matters let us cultivate the spirit of tolerance.—ED.

In the RECORD of Oct. 21, I see a communication from brother W. W. Finley in which he condemns some doctrines taught by brother Graves. I think brother Finley is wrong. He says an ordained minister can baptize without the sanction of a church; this doctrine, I think, smacks of catholicism, we are not living in the apostlic age. The apostles possessed power that we do not. They could work miracles, we do not. They might have had the power to baptize believers without the sanction of a church. The keys of the kingdom were given to the apostles. They retained them during their ministry, at the expiration of the apostolic period, they were transmitted to the church; I dislike innovations. Brother Finley says, he does not believe in the doctrine of the middle life. What do you believe about the resurrection and the final judgment, brother F.?

A. J. GAINES.

Waterford, Miss., Oct. 8, 1880.

Louisiana Items.

The church here contemplate building a parsonage. A lot has already been secured, and money enough raised to pay the carpenter and buy the lumber, brick, etc. This is a liberal church, and Dr. Mason is wide awake to its interest. I bespeak for it a happy future.

Brother J. R. Edwards is located at Columbia, brother W. P. Carter, at Opelousas and brother Lumbley is doing missionary work in Bayou Macon Association. Brethren Lumbley and Carter are Mississippi boys, both of whom were educated at Clinton. They will doubtless prove to be valuable accessions to our State.

The calamity sustained by our denomination at Keachi, saddens our hearts. Truly the ways of providence are past finding out. May God bless our dear brethren and sisters in this terrible affliction.

I have accepted my seventh call to Rayville. Bastrop has "gone back" upon the *once a month* plan of holding service, and has had the assurance to call for *half* my time hereafter. She has about paid my salary for this year, and is raising my support for 1881, thus leaving me no getting out place. What do you think of such a departure as this?

I am looking anxiously for brother Pettigrew to tell us how, in his judgment, we may utilize our young church members. Should he not do so, will not the editor of the RECORD come to the front on this subject?

Brother White says that in discussing ministerial education in in Bayou Macon Association, brethren Hemler, Mangham and others, "*spoke* to the *point*." The brother did not tell us, however, what kind of a "*point*" it was, whether it was *sharp* or *dull*. By the way, brother White, a good sister who was present thought those brethren "spoke" to the *people*.

L. C. KELLIS.

Monroe, La., Nov. 18, 1880.

There is a romance in figures. A young man met a girl, ler, married her and took her on a wedding 2er.

THE BAPTIST RECORD.

J. B. GAMBRELL, - - Editor.
CLINTON, Miss.

JACKSON, MISS.,
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Non-Intercommunion Among Baptist Churches.—A Review of Dr. Graves.

In chapter VIII of "Old Landmarkism, What is it?" objections to non-intercommunion are considered, and first is: "Pastors cannot commune with the churches to which they preach." This is answered by Dr. Graves in a very simple way. He says every church should have its own pastor, a member of the body over which he is pastor, and then there would be no trouble. To our mind, the objection in itself, has no force. If non-intercommunion is the Bible doctrine, an objection amounts to nothing. Then, there is *per se* no more reason why a church should allow a preacher to commune than any one else. We repeat, the objection, in itself, has no force. But brother Graves gets himself into trouble answering it. He says the Scriptures require every church to have a pastor, and of course, it would be his business to administer the rite. But, says Dr. G.: "still there is no difficulty in the case, when the minister is willing to act scripturally. He can administer this ordinance to the church without exercising the rights of a member, as well as receive members into the church and administer the other ordinances without voting on the qualifications of the subject." Here are troubles. A little further back, we were told that a church cannot extend its privileges beyond its discipline. Is it not the privilege of a church, or any self-governing body to administer its own rites?—Dr. G., we vouch, will not deny that it is. Well, then, how can he say, "We often administer the supper for churches at their request?" He is where the logical currents run in opposite directions. He must admit that he preaches and administers ordinances for a church, not his own by *request*, on the ground of his standing in another church of "like faith and order," or that he is for the time made a member of the church for which he acts. If he takes the first position he denies his own proposition that a church cannot extend its privileges beyond its limits; if he takes the second, he overturns his new mark completely and falls before his own guns. But more, he must go further, or come back to the anchorage of the old historic Baptists. Either he must go for universal non-intercourse among Baptists, or proceed on principles which upset his new mark. "A principle cannot be divided," Dr. G. very correctly says, therefore he must either go further or come back. Or he may do another thing, let the opposite craft break his new landmark currents asunder, and take part of it one way, and the other part another way, and that, we predict will be the end—a wreck, and the few passengers will make their way back to the old ship as best they can.

Lest we be tedious we must hasten on to notice brother Graves "direct scriptural proof against inter-church communion." One in search of the truth on this subject would be pleased to see such a heading "Direct proof against," etc. "Direct" is a promising word. All along we have been following Dr. G. in his logical (?) method, with unsatisfactory results. Now, we are promised "Direct Scriptural proof against." What is it? Well, it is not so direct after all. The argument runs thus: In the days of the apostles certain false teachers went out from Jerusalem, setting forth false doctrines, and so, corrupting the faith of the churches. Paul warned the churches against them and commanded that they should have nothing to do with them, but to "*purge* out the old *leaven*, *i. e.*, all these false teachers and those who hold with them. After so saying, Dr. Graves proceeds: "This to my mind, settles this question of intercommunion in Paul's day." This is very fair specimen of brother G.'s reasoning and interpreting on this subject. The whole matter put into logical form stands just so:

1. There were false teachers in Paul's day, who corrupted the churches.

2. Paul commanded that they and those holding with them should be cast out.

3. Therefore Paul forbade the churches to commune with orderly brethren of orderly churches. A more illogical conclusion, we could scarcely imagine. But, if anything is struck by Paul's teaching, it is pulpit affiliation. However, even this is not affected and being upon the subject we must speak the truth about it.

We fear lengthening these papers too much, but we must notice briefly some of the inconsistencies and evils charged on intercommunion. The first is the churches that practice intercommunion have no *church* communion but only *denominational*. "They have church members, church conferences, church discipline, but no church communion." This is simply an assertion without proof or reason. We have in our house a family table to which, with wife and children, we sit down to our meals. We wish brother Graves would come to see us, and sit with us at *our table*; but if he did so, would it at that moment cease to be our family table? It would, be a strange man who would say so. The application is obvious. Such unguarded, *rash expressions* are amazing, coming from a mature man.

But brother Graves says churches practicing intercommunion "have no scripturally observed Lord's supper, and therefore, none at all." We leave him to settle it, how he can fellowship the ninety-nine one hundredths of the Baptist churches, that do now, and always have practiced intercommunion. If we have "vitiated" the ordinance, "perverted" it, "destroyed its symbolism" and done as bad by it as sprinklers have by baptism—in short, have done away with it, and have no "Lord's Supper," a sound Baptist should consider whether he can bear all this. How does Dr. G. fellowship his own church?

The second evil named is, that *intercommunion churches have no* guardianship over the Lord's supper, which they are charged to have. How any man can write such a statement and deliberately put it into a book, surpasses our understanding. The charge is based upon the idea, cropping out all through these forty pages, that the churches cannot admit any without admitting all. When the invitation is extended to all in good standing, in churches of like faith and order, the church has the right, of course, to determine what churches have like faith and order. In fact, the whole matter is in the hands of the church inviting and she can exercise as much discrimination as is necessary. Every Baptist knows this, we suppose. As well say that if we admit one neighbor *into our house to sit* at *our* table, we must admit all, we do not often meet with such a want of discrimination.

Among the evils is, "It opens the door to the table to all the ministerial impostors that pervade the land." With that want of circumspection and discrimination for which the book before us is remarkable, the author strikes a mark he aimed not at. This is evidently far more a pulpit question than a table one. We have met not a few of these tramps; they all wish to preach and take collections, none of them wish to commune. Dr. Graves' objection, if it is worth anything, lies mainly against pulpit communion. But, in truth, it has no force whatever since the fact that impostors might wish to commune is no ground in the world for refusing to let an orderly and known brother do so, because as a child can see, a command to withdraw from, or cast out false teachers is *nothing* against receiving good ones. It is, really, a command, in effect, to receive the opposite class, for otherwise, the apostle would have interdicted all of them with a single sentence. But, if we allow that the communion question is effected by the apostle's teaching our brother's logic takes this form:

1. Paul forbade the churches to commune with disorderly members of disorderly churches.

2. Therefore, he forbade them to commune with orderly members of orderly churches. *Is not such reasoning enough to disquiet (if such a thing were possible) the spirits of the whole fraternity of logicians who have rendered service to the noble science of reasoning? And this*, brother Graves calls "Direct scripture proof against," etc.

Some have complained of the book under review, because it is too severely logical. There never was a more unjust charge brought against any book. It is preeminently il-logical. That there is a large show of logic is admitted; that the forms of logic are here in abundance, we agree, but the essence, the consistency—logic itself is not to be found in the greater part of this book. We say this with all good feeling, but would not say it at all but that a number of reviewers have spoken of it as a logical production.

Fitly Spoken.

There has been in latter times a marked tendency to degrade the ministerial office and convert God's ambassadors into mere puppets, to be moved by the churches over which the Holy Spirit has made them overseers. With some, a preacher seems to be a puppet or a Pope. There is surely some middle ground equally honorable to God's church and God's ambassadors. The ministerial office in the church is an important one, with duties, obligations and rights not to be depreciated or alienated. We are glad to see an able article on the subject in the *Alabama Baptist*, from the pen of Dr. Winkler, the senior editor.

He puts in his strong words just where they are needed to preserve the equilibrium of the churches. We see great possible danger in an irresponsible ministry; but we see quite as much danger in a slavish, degraded ministry. It is well not to imitate one-eyed horses which in avoiding the ditch on one side fall into it on the other side.

On a much discussed question Dr. Winkler utters these admirably chosen words:

In regard to the mooted question of the right of the ministry to baptize those persons converted through their instrumentality, and that independently of church intervention, it seems to us to be an issue as barren of good as any of the quiddities of the school-men. Neither the minister nor the church is a machine, a sort of ecclesiastical jumping-jack, whose limbs can move only when the other pulls the strings. The minister is not the lord of God's heritage, neither is the local church the lord of God's ambassador. According to the divine plan, and in common experience, the two agree in the same measures and co-operate for the same end. In revivals the pastor preaches; the church receives the converts; the pastor administers the ordinances and gives them further instruction. But if church and pastor do not agree, the church cannot demand a sacrifice of conscience on the part of the pastor, or the pastor a sacrifice of conscience on the part of the church. Nor is it a salutary or a savory thing to ventilate the disagreement in the newspapers. Let the parties rather agree to disagree; let the church get another pastor and the pastor another church.

We hold it to be the unquestionable right of a preacher, acting under the authority of the broad apostolic commission, to make disciples and to baptize them. We hold that this act should be done, if possible, in correspondence with a gospel church. Every consideration of discretion and propriety demands that the minister shall pay this tribute of respect to the local church. But if such concert of action is impracticable for any cause, the minister has the official right to administer the ordinance to a duly qualified candidate.

We knew of a case like the following: A lady who had been converted and who thereupon expressed her determination to confess christianity in baptism, and become a member of a Baptist church, was kept for months under a lock and key by a tyrannical husband. She managed, however, to allude her husband's vigilance for a short time, during which she succeeded in finding a Baptist minister, reciting her experience to him, and receiving a prompt baptism at his hands. This baptism was recognized as valid, and so soon as the death of her husband gave the lady liberty, she appeared before a church with her statement and her baptismal certificate, and was cordially received as a member. The lady belonged to one of the most distinguished families of South Carolina. The administrator was Dr. Wm. B. Johnson, the well-known President of the State and Triennial Convention. We hold that the candidate, the minister and the church did precisely their duty in this case.

The minister who may be required to perform such a service violates no church right. He does not and cannot foist upon any church a member whom they are unwilling to receive. He simply carries out the commission—the design for which he received ordination. If the local church to which hereafter the candidate may apply for membership, is not satisfied, there is no compulsion requiring it to fellowship either the experience or the ordinance. But there will be apt to be no difficulty. There are few churches that would refuse to do as the church of Georgetown did, in the case of the lady to whom we have referred. The churches gladly welcome into their membership persons who have been baptized upon a profession of faith by a duly qualified administrator.

Of course exceptional baptisms, like that of which we have spoken, will be scrutinized. The church to which application for membership is made, has the right for her own satisfaction to investigate the circumstances, and she ought to do it in the interest of the cause of Christ. Baptism performed in the vicinity of churches without consultation with the brethren of the neighborhood, may justly be suspected until the cause of the seeming surreptitiousness is satisfactorily explained. And a minister who has so little respect for the churches as to refuse to act in concert with them while examining and baptizing converts who propose hereafter to unite with those same churches—such an Ishmaelite should not be tolerated and will not be. No measures, however, should be adopted for the suppression of vagrant *ministerial disorganizers*, that will detract from the rights and the honor belonging to the Elders, the Bishops, the Pastors of the churches and the Under Shepherds of the Lord Jesus Christ.

We endorse these words without the wish to change even one of them. They are fully as apt as we could select. With regard to disorganizers, they may be left to public sentiment. No law is given in the matter and no law is needed.

Aiding Feeble Churches.

In conducting the affairs of the denomination toward the evangelization of the world—the true end—two things must be constantly looked to. First, the growth and development of the churches already established, and second, the planting of churches *in the regions beyond*. The old churches are the sources of supply for aggressive work, and hence, must not be permitted to languish. It often happens that an old church, once well established with an excellent house of worship from some cause becomes too weak to maintain worship. It oftener happens that such churches, becoming divided, still further weakened and so discouraged, that they cease to fight. Now, to resuscitate such a church and start it forward on a new career of usefulness is in effect the same as to organize a new church and build a house of worship for it. And often these resussitated churches starting forward under a lively sense of gratitude for timely help rendered, become more intensely missionary and aggressive than ever before. There is no work done by mission boards which results in so much in so short a time and with such a little outlay of money. There are a number of such places in this State that our State Mission Board should look after. We close with the following suggestive words from an exchange:

Now, in view of the various hindrances to prosperity found in many of these languishing churches, how important is it, in comparison with other and more promising fields, to aid them with money and men? With but limited resources, and calls for help fifty times greater than there is ability to furnish, is it now wisdom to abandon the feeble, decaying old churches to their fate, and start new ones where there is every prospect of success? It is clear that there can be no good reason why a church, long established, with an unencumbered property, has not, in the period of its feebleness, a higher claim for aid than an entirely new enterprise. The stage of self-support by a new church, is by not reached for many years, and wisdom requires that aid should be continued until the point of efficient self-support is attained. It is evident, however, that nothing should be done in the case of any church, new or old, to stagnate or paralyze its life. "Healthful stimulus," should be the motto in State Mission work. If, after a fair and thorough trial, it fails to stimulate to the point of efficiency, it should be withdrawn, and bestowed elsewhere.

NOTES AND COMMENTS.

Evangelist Purser is now at Meridian in a meeting with pastor Bozeman.

Among the Scottish ministry are two or three hundred converted Jews.

"They worship Dr. ——, their pastor." People do, sometimes, worship their pastors.

Blessed be the man who findeth his calling; thrice blessed be the man who abideth in his calling.

It is reported in the papers that I. S. Kalloch, of San Francisco, has been arrested. So endeth a bad course.

True popularity is not that popularity which is followed after, but the popularity which follows after. —*Lord Mansfield.*

The Sunday-school lessons for next year will be in Mark. The whole year will be given to the New Testament.

"I think ministerial education should be watched." So do we; watched that it goes on, and watched that it goes on right.

Very able men in the objecting *line are not rare.—Ex.* No, we have seen several of them in our brief career.

Now that the thing is started, we mean to go to the bottom of the objections to the State mission work. We want the truth *in full.*

"We are not commissioned to pull down other people's work." That being true, some men work heroically without a commission.

We are sorry to lose Elder Luther Norris from our State. Some of our neighbors are a little too fond of Mississippi preachers our good.

Elder J. H. Borum's sketches of Tenessee ministers is out and realy for the public. There are about *three hundred notices.*

Ought a church that never gives anything to missions call itself a missionary Baptist church? Will Bro. W. R. Butler answer?

Mississippi College closed the second month of the present session with two hundred students. That is the best record since the war. And still they come.

We regret to see that Elder T. P. Boone, of Arkansas, is dead. It is stated that he leaves a helpless family. Brother Boone went from this State to Arkansas.

Since writing I have been *laid on the shelf* a few days from rheumatic fever; but as the quack doctor said of the disease he had cured many a time I now have the *convalescence.*—*R. E. M.*

If you wish any kind of seeds, write to brother R. G. Craig, Memphis, Tenn. He has every thing in the seed line, both ornamental and useful, and you may depend on any thing he tells you.

The Pope has erected five new Bishoprics in the United States. Catholics are pouring into the country by tens and hundreds of thousands. Home is a great mission field.

The great State of Kansas adopted a prohibition amendment to her constitution at the recent election. Temperance people should take courage. Will Mississippi do so noble a thing?

The *Religious Herald* asks if brother Graves' book is logical ought not Landmarkers to accept it? Yes, and anti-landmarkers too. Why not one class as well as the other?

"I, for one, could not subscribe towards the basis, nor could I hold the baby, for I can see nothing about it in the Scripture, and I think a world of mischief comes out of any alteration of the original law of Christ, and that infant baptism has been a sort of nest in which all kinds of mischiefs have been laid and hatched."—*C. H. Spurgeon. I could not,* is the way for a Baptist to speak. He who could be anything but a Baptist is not a Baptist.

Dr. Renfroe says in the *Alabama Baptist*, that brother Graves treated his subjects at Blue Eye, Alabama, with great force, and he made a profound impression on the large audience which heard him,

If called upon for advice by the high school committee of the General Association, we would say by all means locate your school in the country in a good neighborhood where you can have board cheap, no whiskey and not much style.

We invite the attention of the members of the State Mission Board to the objections made by brother Henderson to the *modus operandi* of the Board. If he succeeds in showing valid objections, the *modus* ought to be change. There are others besides brother H. who object.

Educational affairs in Mississippi will not be on a proper footing until we have not a few High Schools located in every part of the State. In no other way can we sufficiently broaden the foundations of our Colleges.

Some of the brethren North, South, East and West would do well to remember that there are other good ways to show their independence besides fighting the general work of the denomination.

I don't like to be misrepresented. When I write humility next time please don't tell your readers, I said humanity.—*R. E. Melvin.* Humanity and humility are so nearly twin virtues that if we sometimes get them mixed, wont you excuse us?—*B.*

Another good day at Fannin; Jesse Ellis, Esq., and wife, Mrs. E. Lee and Mr. Ridgeway, a young man, were received for baptism last Sunday. If the weather permits they will be baptized on the first Sunday in December. We are expecting others at that time.—*M. T. M.*

Will Elder Isaac Smith, of Walterville, tell how much he thinks the country churches might give per member for the spread of the gospel yearly and not be hurt, provided they were to get in real earnest about giving the gospel to the lost? How much, Bro. Smith?

Some do not think it, (THE RECORD) a noble paper, I do.—*H. T. Hargis.* The RECORD has not succeeded in pleasing every one yet, as we have frequent notice, but we are struggling as hard as we can against our infirmities.

The General Association of Mississippi at its recent session took steps toward the establishment of a high-school in its bounds. This was precisely the right thing to do, and we congratulate the brethren on this forward step. We expect much from the move if properly managed.

The Baptist cause in this portion of the State is hopeful. My school is better than ever before at this season. I am working for missions and trying to indoctrinate the church at the same time. Is that Old Landmark?—*W. L. Skinner.* Yes, that mark is as old as christianity. It needs resetting in many places.

The editor is getting out material for a number of articles on the planting and training of churches. The Lord helping us we will endeavor to make these articles the best we have ever written. They will strike right along on the line of our great life-work, and will cover some controverted ground, but will not be controversial in character.

Speaking of the late meeting of the General Association, Judge Thigpen says: "We had a good meeting, a larger attendance than usual, and a marked increase of mission spirit and work, both as to Home and Foreign Missions. The good brethren of the Meridian church helped us much by their presence, counsels, accommodations, and contributions." That is all good.

If brother W. O. Rutherford will tell me through the RECORD what is the Sunday-school question he wishes settled, it may help to settle another question: whether to accept or reject the *present* you, brother Gambrell, have so kindly offered me. —*R. E. M.*

There are about sixty thousand Baptists in Mississippi, and we suppose three-fourths of them give nothing to preach the gospel beyond their neighborhoods. Yet they are missionary Baptists! The most important work before us is to reach the masses and convert them into active Missionary Baptists. We need a dozen men to go among the churches to preach the commission.

I don't know that there is much fun in being sick anywhere, especially with rheumatism, but if you must be sick, the rheumatism at that, then the house of brother Williamson, of Winona is the very place for it. If you have any notion of going from home and getting sick while gone, just come up here and try it.—*R. E. Melvin.*

If all the important centers of influence, together with all the towns and cities have to be occupied first, I fear many more young men and women will grow up in the *vast Mississippi bottom*, and never hear a Baptist preach.—*E. W. H.* Don't you think that the Board should look to the towns and the country, too? What objection have you to helping the towns as well as the country?

So think I, that the State Mission Board should be in a hurry to give the gospel to the destitute. But the Board has very strange ideas as to where the destitute live.—*E. W. H.* You don't seem to understand the idea of the Board. What, if you find that you are mistaken? Will you come in and help the Board to hurry on the work?

The Aberdeen church has insisted on pastor Neffsinger's moving to that place and giving all his time to that church. The aid of the State Board is invoked that they may push their advantages and firmly establish our cause in that city. We doubt, if there is a better place to put a few hundred dollars. It will secure our cause at that place and secure the early return of every dollar expended with compound interest.

Had not the Board better pass over some important places, where preaching is had every few days, and send some one to preach in some destitute places in the rural districts?—*E. W. H.* The Board is sending missionaries to the rural districts just as fast as suitable men can be found who will go. There is no question between you and the Board as to cultivating the *rural* districts, but as to cultivating the towns. Why are you opposed to helping the towns? Will you go to the bottom to preach there?

Not many years ago we made an objection against the Southern Baptist Theological Seminary. Afterwards, by taking the necessary trouble to learn all the facts, we were convinced that the objection was not valid. Then we had to come out and say "I was wrong." It was right to say it, and it was said. We have been careful since to *know* before objecting, because "I was wrong" is not very easily said. It would not surprise us if somebody would have to say just that about another matter before long.

The Baptist wants to know of a certificate of ordination which authorizes a minister to baptize whom he may think qualified. The RECORD wants to know of one which authorizes the minister to baptize *provided the church approves by a vote.* There are just as many of the first class as the latter. As *The Baptist* knows, the certificate simply authorizes the minister to administer the ordinances, and, of course, it is understood by all sound Baptists, according to the Scripturs. What the Bible teaches the churches have found out long ago. Try again, brother Graves.

The Virginia brethren look with contempt on Western brethren.—*Baptist Record.* That is not true, and, of course, you ought not to have said it; but, as you have, take it back and ask pardon of your "Virginia brethren," and do it at once and with due penitence and humility and candor.—*Religious Herald.* The sentence from the RECORD was quoted, and the RECORD's remarks on it were in the very opposite direction from your comment, which you ought not to have written, but as you have, take it back and ask pardon of the RECORD for putting us in such a light before your readers.

You may score me as heavily as you please. All I claim is the same privilege.—*E. W. Henderson.* You shall have fair play, but we love you too much to "score you." Our object is to see and let others see just the ground of your objections to the great work now doing by the State Mission Board. We wish you to open the question wide and let us see it in the broadest daylight. Give names, places and facts. Let us have it all in the spirit of love and faithfulness to Christ. In the meantime we express the opinion that you are not fully informed as to the plans, purposes and work of the Board.

MISSIONARY NOTES.

We clip the following interesting mission notes from the *Baptist Missionary Magazine:*

The idolatry of the world has been dimished more within the past fifty years than in the thousand years which preceded it.

The Census of Missions is to be taken next year, and it is estimated that it will show an increase of 200,000 native christians in India, Ceylon and Burmah for the last ten years—500,000 in all. Where is the doubter in the success of christian missions?—*Heathen Women's Friend.*

The Afghan war has cost about fifty millon dollars—more than seven times as much as is expended in christian missions per year in the whole world.

CHRISTIANS IN CHINA.—The number of christians in China is estimated at between 14,000 and 15,000; the population at over 300,000,000. The number of converts to christianity in Japan has tripled within the last two years.

Last year twelve persons in the United States and Europe gave an aggregate of $3,000,000 to the cause of foreign missions.—*Advocate of Missions.*

THE TELOOGOO CHRISTIANS IN ONGOLE.—Rev. Mr. Boggs, associated with the American Baptist mission at Ongole, writes to *The National Baptist* that Rev. Mr. Clough visited, on one of his recent mission tours, ninety-eight villages, saw a very large number of the disciples, and baptized 1,068 persons. Mr. Boggs says Mr. Clough "found the christians in almost every place maintaining their profession and walking worthily. A few cases of apostacy had occurred, but very few considering the large number of professed disciples now about 15,000 in the Ongole field. It seems clear, that, of those who came in during the great in-gatherings, as large a proportion, if not larger, remain stedfast, than of those who came in by twos and threes; a *fact* for those to think about who denounce 'wholesale baptisms.'"

THE DISPROPORTION.—While New York has one Protestant minister for every 3,300 of its people, and Philadelphia one for every 1,800, China has one Protestant missionary for every 1,300,000! *What if there* were but one minister for either Philadelphia or New York? and yet that is the condition of China relatively! Thirty-three thousand Chinese die every day with no hope in, and the vast majority with scarcely the slightest knowledge of christianity; equal to burying all of Philadelphia in less than one month!—*Rev. Frank Dobbins in the National Baptist.*

The Chinese Province of Hunan is cut in two parts by the Yang-tse-Kiang River, and is some hundreds of miles northwest of Swatow, where our missionaries are laboring. The province itself is larger than all New England, with the State of New York added, and contains a population of about nineteen million. It is described as one of the finest provinces of the Chinese Empire, fertile, well wooded, and intersected with streams in every direction. It is rich in cattle, and exports timber, coal, tea, silk, grain, and stone. The scenery is very beautiful; and the people are said to be of a determined and intelligent character, much superior to that usually found among the Chinese. *Yet the whole province contains not a single missionary.* We find in "China's Millions" a very interesting account of a trip made to this province by Messrs. Baller and French, two members of the China Inland Mission. They were accompanied by two lady missionaries (the first white ladies to visit the province), also by three native helpers—two male and one female.

Their reception was unexpectedly cordial and encouraging. Everywhere they were kindly treated, and their tracts were freely received. All whom they met listened respectfully, and often eagerly, to them as they told "the old, old story of Jesus and his love."

As illustrating the necessity of sending not only books but *men* to the heathen, we make this extract from Mr. Baller's journal of the trip: "We met several men, who gathered round us, and showed an inclination to listen. One of them said: 'Well, now, these books are all very well in their way; but won't you *tell* us something about this Jesus? Come and sit down under this shed.' He led the way, and for about an hour I told 'the old, old story,' to a dozen of the most attentive listeners I have ever had. I am more and more persuaded that what is wanted is *men*, and not books alone,—men who will *tell* the story. The people's *hearts* want to be reached."

FROM ONGOLE.—News has just come in to-day from one of the native preachers, that about eighty miles to the northeast, near the Kristna River, there are four hundred people who want to come to Ongole and be baptized. This is new ground, twenty-five miles beyond our former outposts in that direction. The work is extending so rapidly, that with our present resources we almost fear to encourage its extension any further. Indeed we would not dare to, except that we trust implicitly that you will send us all the help we have asked for.—*Revs. J. E. Clough and W. B. Boggs, Ongole, India, June 18 and 22, 1880.*

PROGRESS IN TURKEY.—The *Foreign Missionary* states that a precious revival is reported at Marash, Central Turkey, fully three hundred persons having been converted there during the month of April, and the progress of the work was still unabated. *There is also reported a* gratifying advance in Eastern Turkey. Nine new preaching-places have been established, making a total of 116. The number of Protestants is now 11,749.

Dear brother:—Please announce through the RECORD for the benefit of our (Tishomingo) Association, that the Corinth church has collected ten dollas for associational missions, and will have the other eighteen dollars soon. Also that our Sabbath-school has sent five dollars to the Foreign Board and five dollars to the Executive Board of the Association. S. W. SIBLEY.
Corinth, Miss., Nov. 18, 1880.

Endowment of Mississippi College.

Brother Gambrell:—I submit the following plan to endow Mississippi College, for the consideration of brethren:

1. That cash donations be solicited and sent directly to President Webb.

2. That the full address of every donor with the amount contributed be published in the RECORD, and that the names be published until the number of names shall exceed one column in the RECORD, when the names shall be removed for new contributors. The whole cash amount received prior to the opening of each new column of names, shall be kept at the head of the column.

3. That every pastor in this State, who is willing to mention this work to his church and congregation, favorably, four times a year from the pulpit, shall be regarded as an agent of the College, and that the President of the College put himself into communication with these pastors.

4. That a register of all donors be kept, and that when the endowment shall have been completed, a catalogue of all donors be published, and a copy sent to each. That the register of pastors favorable to the work be also published in the catalogue.

If simplicity in the method of doing work, has merit, this much is claimed for the plan. It will restore confidence. It is not combined with burdensome paper obligations. It takes away the appearance of a beggar from those men who speak favorably in behalf of the college. It keeps the interest and claims of the College before the people. It will interest a large number of pastors. It brings cash, which may be at once put at interest.

It seems to me two hundred pastors would be willing to speak a good word for the college quarterly, and five thousand donors would respond to this call and send two and a half dollars each, per annum. Ten thousand dollars per annum is no mean sum, and can be given without burdening our people.

If this paper is worth anything, publish it, if not, let it go where all such papers go.

CHAS. H. OTKEN.

What do brethren say to this? The College certainly needs and deserves an endowment. The time is near at hand when something must be done to put the Institution on a better financial basis. Its very growth will necessitate larger facilities.—ED.

The Yallobusha Association.

This body held its forty-ninth annual session with the Providence church, commencing Friday before the second Sunday in October. Bro. Isham Melton was re-elected Moderator, Bro. R. H. Hardy, Treasurer, and Bro. J. J. Jennings was elected Clerk. Bro. E. A. Taylor preached the introductory sermon; theme, the magnitude and importance of the christian work. The Association showed a greater mind to work than it has for years. It determined to put a missionary in the home field *for his full time; pledged two hundred* and fifty dollars for the State Mission work, and contributed much more for Foreign Missions than for a long while before. One hundred dollars was also contributed to aid brother Hutson, a young minister in the Association and a student of Mississippi College. Brother Johnson of Oxford, came Saturday. His stirring speech on missions had a telling effect. A considerable minority favored uniting with the State Board in this work, but the majority thought best to employ a missionary of our own, and do what we could beside for the State Board. May the Lord direct us.

The report on intemperance was thought sufficiently strong, as it provided that *intoxicating liquors* should not be used as a beverage, but some brethren urged, that it should be so amended as to read, that they shouldn't be used at all. Therefore, we hope the "matchless" evil is on the down grade among us. A Sabbath-school institute was organized, to commence active operations in March.

The report on publications fully endorsed the RECORD. I think some subscribers were obtained; but, I think it suffered loss for want of the presence of brother Martin or brother Gambrell. At eleven o'clock Sunday, brother Johnson preached a strong gospel sermon to a large and very attentive audience. Brother Taylor preached a good sermon at two o'clock in the afternoon. Brother Hutson preached Saturday night, and brother Rice Sunday night; the writer not being able to attend, did not hear these brethren.

The Association adjourned Monday afternoon to meet next year with the Macedonia church.

T. B. WILLIAMSON.
Grenada, Miss., Nov. 8, 1880.

An Earnest Appeal from the Home Mission Board.

At a meeting of the Board last night, applications for assistance to feeble churches at good centres, and for the appointment of evangelists in populous and destitute regions, from North Carolina, Florida, Missouri, Mississippi, Louisiana, Texas, Georgia and Alabama, were laid upon the table for future action, the Board not feeling authorized by the state of the treasury to respond to one of these calls for help. Baptists of the South! shall the cry of our own people for the bread of life unheeded? Your Board are doing all they can with the funds furnished, but the receipts do not justify the enlargement of their work to a degree approximating the necessities which are daily brought to their notice. We appeal to you for larger contributions by your appreciation of the preciousness of the gospel, by the love of Christ, and pity for the lost. We plead for your own blood, and for the "heathen at your doors." Let not the plea for God's blessed Word be changed to the lamentation of despair, "No man cares for my soul."

Treasurers of conventions, associations and churches having funds for the H. M. Board are requested to forward them.

WM. H. McINTOSH,
Cor. Secretary.
Marion, Ala., Nov. 13.

THE BAPTIST RECORD

JOHN T. BUCK, Local Editor.

JACKSON, MISS.,
THURSDAY, : : Nov. 25, 1880.

NOTICE TO ADVERTISERS.

The price and terms for all advertisements hereafter inserted in THE RECORD will be arranged by special contract. Address all letters on this subject to "BAPTIST RECORD, Jackson, Miss."

THE RECORD has a large and in increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South-west.

Marriage and death notices are limited to one hundred words; for all over this number, two cents for every additional word will be charged, which must come with the notice.

RAILROAD TIME-TABLE.

Chicago, St. Louis & New Orleans Railroad.

Trains pass Jackson—
Going South—Mail .... 3:50 a. m.
Express .... 10:37 a. m.
Way Freight .... 7:30 a. m.
Thro' Freight .... 4:35 p. m.
Mixed .... 7:05 a. m.
Going North—Mail .... 12:10 a. m.
Express .... 4:30 p. m.
Way Freight .... 8:30 p. m.
Thro' Freight .... 10:42 a. m.
mixed .... 8:50 a. m.

Vicksburg & Meridian Railroad.

Mail, Going East—
Arrives at Jackson .... 10:20 p. m.
Leaves Jackson .... 12:10 a. m.
Mail, Going West—
Arrives at Jackson .... 3:40 a. m.
Leaves Jackson .... 3:55 a. m.
Mixed Train—
Leaves Vicksburg .... 1:30 p. m.
Arrives at Jackson .... 5:30 p. m.
Leaves Jackson .... 6:00 a. m.
Arrives at Vicksburg .... 10:00 a. m.
Freight, Going East—
No. 3, Leaves Jackson .... 11:45 a. m.
No. 5, " " .... 6:00 p. m.
Freight, Going West—
No. 4, Leaves Jackson .... 6:00 p. m.
No. 5, Arrives at Jackson .... 5:30 a. m.

Mississippi & Tennessee RR.

Mail Train—North leav Grenada 5:45 A. M
ar. Memphis 10:45 A. M
South leaves " 2:30 P. M
ar. Grenada 7:40 P. M
Sardis Accommodation—
South—leaves Memphis, 4:40 P. M
arrives Sardis, 8:00 P. M
North—leaves Sardis 5:35 A. M
" arrives Memphis 9:00 A. M

THIS PAPER may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (10 Spruce St.), where advertising contracts may be made for it in **NEW YORK.**

MR. N. A. CARMAN, of New Orleans, is the authorized Agent of the RECORD in the city, and will make all contracts for advertising.

LOCAL ITEMS.

At this writing we are having considerable winter.

The Jackson Musical Club will meet Monday night at the residence of Jno. T. Buck.

Intensely cold weather prevails very generally, and in many places great damage has been done to crops.

The Thanksgiving service by the Sabbath-school of the Baptist church to-night promises to be very interesting and impressive. Everybody is invited to attend.

"It is bad policy to oppose the liquor traffic." Yes, and it is bad policy to oppose the devil, and men who are always acting from policy are usually found on his side, whether they intend to be or not.

The west-bound train on the V. & M. Railway, Tuesday evening, ran off the track when about a mile from the station. No one hurt. The editor and the proprietor of the RECORD were aboard, and no one train could stand such a load as that.

We call the attention of business men in the cities and towns within our State and on our borders to the RECORD as an advertising medium. We have a State-wide circulation of 3,250, and our readers understand that the RECORD is a not puffing machine.

Instead of the regular night services at the Baptist church, next Sunday evening at half-past three o'clock, there will be a public meeting of the Woman's Missionary Society at the church. The pastor requests the presence of every member of the church, and invites all who feels interested in missionary work to attend.

In calling attention the the advertisement of Mr. A. Virden we feel that it is unnecessary for us to do more than mention the name, for everybody knows him. With Sam Virden in the Dry Goods Department and Aleck, jr., in the Grocery department customers will be sure to be promptly and pleasantly attended to.

The Bar of this city stands very high and deservedly so, for it has among its members some of the leading men of the State. We have commenced the publication of the Jackson Law Directory in another column, and take pleasure in commending the gentlemen therein named to those of our readers who need the services of an attorney.

Mess. Richardson & Bro. have removed their extensive stock of Dry Goods, Notions, Clothing, Hats, etc., to the large room on State Street, known as the "Blue Front" and invite the public to call and see them. With a large stock of the above named goods, and also Groceries, etc., "at prices which defy competition," and polite and attentive salesmen, they are confident they can please all, and we believe they can. *Read their advertisement.*

A negro named George Austin was riding down the railway track Saturday evening, between Jackson and Tougaloo, when the train overtook him. The engineer whistled, but George must have been dozing, as he paid no attention to it until the train was close upon him, when he struck a trot to get off; he was too late, however; the cow-catcher caught him, killing the mule and breaking both his legs. It is superfluous to suggest to George that it is not wise to go to sleep on a railway track.

The business manager of the *Baptist Signal* credits us with making some strictures upon his signing whisky petitions. We are not editor of the RECORD, and the strictures referred to were in the editorial matter. At the same time he assures "the colored Baptists" that the *Signal* will oppose the whisky traffic. We are glad to know this, but what good will your opposition do if you sign the petitions? This is like the remark a gentleman made to us a few days ago; said he, "if I had my way I would not allow a saloon to be opened;" yet he signed every petition that was presented to him.

It is so common for people to send off and buy cheap teas that we conclude to make the following statement: In 1873 one of the largest paint factors in New [illegible] that his house sold several [illegible] tea which they bought for a mere song from hotels and mixed with a small percentage of good tea; this mixture they sold apparently very cheap but really at enormous profits. Our readers doubtless know that Paris Green is a preparation of arsenic and copper.

We willingly endorse the following from *Kind Words*. We have some of these beautiful cards:

CHRISTMAS CARDS.

"Beautiful! beautiful!" is what we said, and what all the family said, when we opened a packet containing a variety of Christmas and New Year's cards sent us by our friend Lewis E. Kline, agent of the American Baptist Publication Society, 209 North 6th street, St. Louis. There was quite a sensation. Everybody wanted to see them, and all wanted to possess some. They are exquisitely dainty, pretty, or beautiful, and some were gorgeous. All had on them very appropriate mottoes suitable for Christmas and New Year's presentation to friends and relatives. Now, if any of our readers want any, and we know they do, all they have to do is to send 25 cts., 50 cts., $1, or $2 to Lewis E. Kline, Agent, St. Louis, Mo., and tell him to send you by mail a selection for Christmas, New Years, or both, as you please and we know you will be satisfied; for we feel sure you can trust him.

SPECIAL NOTICES.

If you want a Piano, Organ, Jewsharp or any other musical instrument go to see A. L. Brunson.

A. Virden, the well known and reliable merchant of this city has a full line of Staple and Fancy Dry Goods, Boots, Shoes, Clothing, etc., to which he invites special attention. Southern Home Flour and Lucy Hinton Tobacco a specialty.

We ask our readers to call on H. P. Buckley when they go to New Orleans. We are assured that he is worthy of patronage. Card in another column.

See card of J. S. Wilkins, 290 Main St., Memphis. This house is well endorsed.

A. L. Brunson keeps fine stationery, pens, pencils, inks, blank books, etc., and sells cheap for cash.

Fine Cardigan Jackets, Single and Double-Breast,
All Styles of Underwear.
French Penang Shirts,
Fancy Seersucker Shirts.
Everything New in Neckwear.
Fancy Hoisery, Gloves, Silk and Wool Cuffs, &c., &c.
WARNER & SEARLES.
oct.14'80 Vicksburg, Miss.

Physician of Long Practice.

In regard to the administration of "Compound Oxygen," the new remedy for chronic ailments, which is attracting so much attention, we wish to say that we are physicians of long practice and experience, not vendors of a patent medicine. Our business is to cure diseases. There has come into our possession a knowledge of the way in which to combine oxygen and nitrogen, the two elements which make up our common or atmospheric air, in such proportions as to *render it much richer in the vital or life-giving quality*. It contains no medicament, unless the elements of pure air are medicines, and its administration introduces nothing into the body which the system does not welcome as a friend, accept with avidity, and appropriate as entirely homogeneous to itself. You will find many of these results recorded in our Treatise on "Compound Oxygen," *which is sent free*. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia, Pa.

It gives us pleasure to direct the attention of our readers to Mr. Seutter's card in another column, and to his elegant and extensive jewelry establishment. Mr. Seutter deals on an honorable basis. If his goods fail to be what he represents them he proposes to be responsible, and make good his words. We have tried him.

Sheet music, music books; anything you want in this way can be had at A. L. Brunson's.

No advertisements will be found in this paper which are not well endorsed by truthful men. We will not be a party to a swindle if we know it. If we should find ourselves imposed on by parties advertising in our columns, we will promptly expose the parties. Those who use our columns will find themselves in good company. If we cannot build up an advertising patronage on these principles, we will make an honest failure. We ask our readers to help us. ks

Brunson has all kinds of sewing machines

If you want pure drugs at lowest prices get them at Lemly's. may6-6m.

TO CLERKS OF BAPTIST CHURCHES.—Will send to any Church Clerk who will send us 10 cts., to pay postage, 20 Letters of Dismission, with letter of notification attached. Address the BAPTIST BOOK HOUSE, 227 Second St., Memphis, Tenn.

See advertisement of Burnley's Liver Lozenges. We know Dr. Burnley to be a high-toned christian gentlemen. His medicines have a good reputation at home and find ready sale among those who have tried them. June 17-6m.

My New Steam Engine is now running. Printing can be done cheaper by steam than any other way. CHARLES WINKLEY, Steam Book and Job Printer, Jackson, Miss. sept.16 tf.

Lemly's Diarrhoea Syrup, 50c a bottle; and warranted to cure. may6-6m.

The advertisement of H. Dudly Coleman & Brother, New Orleans, will be found in another column. These gentlemen authorize us to say to our readers that they will make good all their representations. All they want is a fair trial. We believe they are safe men. Try them. May 20-6m.

NEWS AND SECULAR.

NEW YORK, Nov. 19.—A special cable dispatch from Shanghai, dated November 18, received here this morning, states that the treaty was concluded yesterday between the United States commissioners and the government of Pekin, which thoroughly controls and regulates the conditions under which Chinese emigration to this country shall hereafter be conducted.

The treaty is a substitute for that concluded by Anson Burlingame, and under which the country, in return for a right to trade with China, became flooded with Chinese laborers. A bill to restrict this [illegible] the President for signature, but the latter vetoed it, as is well remembered.

Afterwards, the President appointed a commission to proceed to China to see whether the Burlingame treaty could be so modified as to produce the result desired by Congress. The commission has held meetings for the past two months and concluded a treaty which will prove satisfactory to all concerned.

The requirements are that hereafter Chinese emigration shall be conducted by contract and that the wholesale shipment of coolies to this country should cease. Individual Chinamen entering as passengers and paying each the proper fare, may emigrate upon the steamers sailing between Chinese and American ports, and in return the Pekin Government consents to preserve the existing commercial relations. It is believed this stipulation will effectually do away with the cooley trade and build up healthier relations between the two governments.

NEW ORLEANS, Nov. 20.—Dispatches from the interior show that very little damage was done by recent frosts owing to the timely notice given by the Weather Bureau of the approach of the cold wave. Special to the Vicksburg *Herald*.

NATCHEZ, MISS., Nov. 20.—Charley Jackson, colored, was arrested on the Pittsfield plantation, Concordia parish, La., for murdering Mr. Green, a white man, at Jackson's Point last week. Jackson is in the Adams county jail. Weather unprecedentedly cold, and destroyed all the cotton left in the fields.

CONCORD, N. H., Nov. 22.—Snow from [illegible] day.

SYRACUSE, N. Y., Nov. 22.—The Erie and Oswego Canal is closed by ice.

BRUSSELS, ONT., Nov. 22.—The thermometor is at zero, and two feet of snow has fallen since yesterday.

LONG BRANCH, Nov. 22.—A thunder storm here Saturday night was followed by extremely cold weather. The thermometor was at twenty degrees and two inches of ice formed.

WHITE HALL, N. Y., Nov. 22.—The Champlain canal was frozen over this morning, the ice being about two inches thick. Thirty loaded boats are frozen in between Lere and Fort Ann. About forty are due here from Port Henry and Canada to-night and to-morrow. The thermometer this morning was nine degrees below zero. Every effort is being made by Canal officials to get boats through.

OSWEGO, N. Y., Nov. 22.—The snow here is ten inches deep and still snowing.

TORONTO, CAN., Nov. 22.—The temperature fell to zero in a number of places in Ontario last night. In the northwest it ranged from zero to ten degrees below. The gale yesterday was the most severe ever experienced on Lake Ontario. Four vessels are reported ashore, but as far as known no lives were lost.

ST. CATHARINES, CAN., Nov. 22.—Ice from two to three inches thick has formed on the Welland Canal.

NEW ORLEANS, Nov. 22.—The British steamship Delambre, from Rio, with a cargo of 26,000 bags of coffee, went ashore Sunday in a fog, four miles east southeast of Southwest Pass light. She lies in fifteen feet of water. She draws eighteen feet, and will have to be lightened.

LONDON, Nov. 22.—J. B. Turner & Co., woolen manufacturers of Huddersfield, failed. Liabilities £50,000.

Field Marshal General Sir Charles Yorke, Constable of the Tower, died yesterday, ninety years of age.

A Dublin dispatch says the winter has set in severely, the whole country being covered with snow.

PARIS, Nov. 22.—The Chamber of Deputies to-day adopted, by a vote of 285 to 169, Clause 8 of the Magistracy reform bill, which suspends for a year the principle of irremovability of Magistrates.

LONDON, Nov. 22.—A correspondent of the Manchester Guardian says: "It may be stated with confidence that the Cabinet's resolution to further prorogue parliament until the 2nd of December was unanimous, and it must be distinctly held to imply that should the State of Ireland become worse, the Cabinet will be prepared to consider measures for repression."

ROME, Nov. 22.—A dispatch says: A terrific thunder storm, during which rain fell in torrents, prevailed on the twenty-first. The waters of the Tyber reached the lower streets. Reports of the storm in other parts of the country are alarming.

PITTSBURG, Nov. 22.—The printing department attached to Hostetters & Smith's stomach bitters manufactory was discovered to be in flames this morning, about half-past one o'clock, and before the firemen were able to get them under control the entire structure was destroyed, involving a loss of about forty thousand dollars, which is fully covered by insurance.

DR. W. T. Balfour desires us to inform our citizens that there is a case of scarlet fever on the Vicksburg and Meridian railroad, near the city limits, on the extension of Harrison street.—*Vicksburg Commercial*.

Dear Bro. Gambrell:—Two weeks ago last Lord's day evening, our meeting was unusually solemn, tender and precious. The presence of the Holy Spirit was recognized by all present. At the close of the sermon an opportunity was given those who desired Christ to make it known by *rising*. None embraced it. We sang, a brother prayed, then I rose to announce a closing hymn. Instead of doing so I hesitated for a moment, then said, I am strangely impressed to give another opportunity now for any who may desire Christ to rise. There was a moment's pause when a Sabbath-school scholar ten years of age stood up, weeping penitently. There were few dry eyes in the house for all knew the little boy, and gladly took his case upon their hearts. After the meeting was dismissed the dear little fellow came to me and said, addressing me, "I wanted to rise when you first gave the invitation, but something kept me on my seat; then I felt so bad, so wicked I prayed God to make you give another invitation. Did God or some one speak to you and tell you to do so?" The Lord soon revealed himself, lovingly, mercifully to the dear boy, and at the next Thursday evening prayer meeting his child voice was lifted to God for his brother—sister—that prayer was answered also, and next Lord's day evening, D. V., I shall baptize them both. One aged ten years the other fourteen. The work in our Sabbath-school is deepening in interest. We look for many additions to the church from that source. Immediately after each session the officers, teachers and scholars assemble in the pastor's study for prayer. This meeting the Lord is blessing greatly.

[illegible] M. C. [illegible]

Statement of Contributions to Foreign Missions from Mississippi for the present Conventional year.

From April 29, to May 18	$ 201 85
From May 18, to June 15	133 63
From June 15, to July 13	117 54
From July 13, to August 13	54 81
From August 13, to September 16	55 75
From September 16, to October 19	715 97
Total from April 29, to Oct. 19	$1279 55

More than half the conventional year is gone, and as yet comparatively little has been *done* by Mississippi for Foreign Missions. Brethren, what must the heathen do unless the gospel is sent to them? And how can the Board send missionaries unless they have the *means to send* them with? And how can the Board get the means unless you send it to them? Now is the time to raise money for sending the gospel to the heathen. The Lord has commanded *us* to give them the gospel, but many of our churches are resting as unconcerned about it, as though they had never heard the command of our Master. Pastors are you unconcerned about this indifference on the part of your churches? Remember that you should *lead* your flocks and not *follow* them. The Lord in mercy grant, to arouse his ministers in Mississippi to a full sense of their duty *in presenting* the claims of the heathen world to their churches and congregations.

B. H. WHITFIELD, Sec'y.

[illegible] driven by a chilly north wind, a little band of christians went to the Bogue to witness the baptism of Miss Katie Weir. Everything conspired to make the occasion solemn, and to give it the appearance of a funeral, of which in a higher sense it is a type. As the autumn leaves were bidding farewell to forest trees, so was the candidate leaving the training of her childhood and the path of her mother. The dark clouds shadowed forth the sorrow of her heart, and the strong oaks the purpose of her soul. Although Miss Katie had no relative to sympathize with her, and her friends assured her that baptism would be her death, and she was fully aware of the delicate state of her health for two years, yet, with that christian fortitude which only women have, she determined to follow the Savior, "if only her lifeless corpse were raised from the liquid grave," as she told a friend who warned her of the danger. The rejoicing candidate came out of the water weeping, and was received into the embrace of weeping friends. Oh, how many noble men and women lose the heart-thrilling joy that comes from implicit obedience. Miss Weir is a young lady of piety, refinement, and culture, and promises to be a valuable addition to our little church at Duck Hill.

E. A. T.

Bro. Gambrell:—The Strong River Singing Convention met at Springfield on the 29th of October, and continued in session two days. This Singing Convention was organized about two years ago. It meets from two to four times per year. It purposes to preserve the purity of vocal music, and congregational singing in this part of the country where its members live. The effort of the members in regard to these objects have had a marked and pleasing effect in the vicinities where they have been holding the convention. It is a real pleasure to the lovers of good singing to attend their meetings. The next Convention will be held at Independence, Scott county, on the second Sabbath in next July, and Saturday before. The leaders in singing acquit themselves admirably. Officers elected for the ensuing year: D. S. Rush, President; John M. Wade, Vice President; Henry Manning, Secretary. We cordially invite correspondence with other Singing Conventions in this part of the State, and their messengers to attend our conventions.

A. S. RAINES.

Polkville, Miss.

The Whisky Question.

Bro. Gambrell:—I do not know that I understand the new law in Mississippi in reference to selling whisky, but so far as I understand it it seems to be a fair one. The last RECORD suits me. If every religious paper in the land would speak out, there would be a health- [illegible] [illegible]

Association Minutes.

Last year we printed the minutes of most of the associations in the State. It is reasonable to suppose we will do the same this year. It would be a convenience to us, and a benefit to the denomination if all the minutes in the State should be printed at our office, as thereby we would be enabled to give a complete statistical table of the denomination in the State. On account of increased price of material our charges will be about eight per cent. above last year's prices. We offer the same inducements to clerks, viz: We will present to the clerk of every association a volume of minutes of all associations whose minutes we print, together with minutes of convention containing statistical table of the denomination in the State.

If our colored associations will send us their minutes, we will interest ourselves in furnishing them with statistics. We make the same proposition to their clerks as above stated. ks.

To Pastors and Clerks of Baptist Churches in Mississippi and Louisiana.

You may send us the names of all persons whom you regard as responsible, and whom you can and will endorse as such, who will promise to send us $2.50 by the first of next January for the RECORD, to be sent fifteen months, beginning when the name is entered on our books. We do this to enable those to obtain the paper who cannot conveniently pay now. We would prefer that all would pay cash who can do so. We will expect those who send us names on this proposition to attend to collecting and forwarding the subscriptions. ks.

JACKSON MARKET REPORT.

Prepared especially for the RECORD.

Cotton—	Ordinary	9
	Good Ordinary	10
	Low Middling	10½
	Middling	11
Flour		6 50 @ 7 50
Bacon—	Sides	10½
	Shoulders	7
D S Meats—	Sides	9
	Shoulders	7
Hams, choice canvassed		12½
Molasses		40 @ 75c.
Sugar		8¼ @ 10
Coffee		15 @ 20
Prunes		10 @ 12½
Shaker Preserves		$11 per doz.
Meal, per bbl		3 00
Corn		75c
Bran		1 50 per 100 lbs.
Ship Stuff		1 50 per 100 lbs.
Oats, per bushel		60
Salt, per sack		1 65 @ 2 00
Lard		[illegible]
Tobacco		[illegible]
Eggs		[illegible]
Butter		30 @ 40
Pork		[illegible]
Potatoes		50 per bbl.
Bagging		11 per yard
Ties		2 50 per bdle
Soap		4 50 per box
Candles		16 @ 20
Cheese		17 @ 20
Sardines		2 50 a keg
Mackerel—	1/4 lb cans	2 50 per box
	1/2 lb cans	65 each
	No. 1 kits	1 50
	No. 2 kits	1 50
	No. 3 kits	1 50
	No. 1 kegs	1 50

Subscription Receipts.

The following amounts have been received and are credited on our books:

J M Clark, Tillman	$2 00
Mrs J A [illegible], Meadville	2 00
J K Brown, Meridian	2 00
A F [illegible], San Antonio, Texas	2 00
Felix [illegible], Grenada	2 00
Mrs P C Bradley, Aberdeen	2 00
[illegible] Westbrook, Algoma	2 00
Mrs Carrie F Brown, Pontotoc	2 00
[illegible] Crane, Pontotoc	2 00
M E Kimble, Meadville	2 00
R E Berry, Aberdeen	2 00
R W Wilson, [illegible]	2 00
[illegible] Tyner	2 00
Thos [illegible], Meridian	2 00
J J Freeman, Newton	2 00
[illegible] Hardy, Hardy Station	2 00
Mrs Kat Morrison, Cato	2 00
H Lowry, Auburn	2 00
[illegible] Van Vonk, Batesville	2 00
P G Williams, Grenada	2 00
E L Nash, Bogue Chitto	2 00
J H [illegible]	2 00
H Cooper, Decatur	2 00
John H Harper, Quitman	2 00
J E Blunks, Meridian	2 00
J J Smith	2 00
W Hall, Chunky	2 00
[illegible], Marion	2 00
W [illegible] Moore, Monroe, La	2 00
W [illegible] Copeland, Haynesville, La	2 00
Wm Martin Jones, Sapillo	2 00
[illegible] Jones, Sardis	2 00
[illegible] Campbell, Black Hawk	2 00
[illegible], Crystal Springs	2 00
[illegible]	[illegible]

Books.

[illegible] O. L. [illegible], of Jackson, is [illegible] as colporteur for the American Tract Society. The following [illegible] the books he has for sale: Family Bible, with notes, Testament and Psalms, Pilgrim's Progress, Cruden's Concordance, Devotional Thoughts by Eminent Men, Paley's Natural Theology, Rock of Our Salvation, Vital Godliness, Truths for the People, Sermons for the People, [illegible]

MARRIED.

[illegible]

Nov. 11th, 1880, at the residence of Bro. [illegible] Hathorn, the bride's step-mother, by Elder H. M. Long, Mr. James P. Lofton of Brandon, Miss., to Mrs. L. R. Patterson of Covington county, Miss.

Near Taylors Depot, in Lafayette county, by Elder J. H. Moore, on the 21st inst., [illegible]

Common Sense, Flavel's Works, etc. Catalogues will be furnished on application.

Bro. Johnston will visit any community in which parties wish to examine his books. He will furnish any book published by the Society at publisher's rates. We commend him and his work to our readers. ks.

JACKSON Law Directory.

W. P. & J. B. HARRIS, Attorneys and Counsellors at Law, Jackson, Miss. Office in Kells' Building, up stairs, on Capitol street.

NUGENT & McWILLIE, Attorneys and Counsellors at Law, Jackson, Miss. Office in Kells' Building, up stairs, on Capitol street.

SHELTON & SHELTON, Attorneys and Counsellors at Law, Jackson, Miss. Office on Pearl street, up stairs.

J. W. COVINGTON, Attorney and Counsellor at Law, Jackson, Miss. Office in Neal Building, up stairs, on Capitol street.

J. A. BROWN, Attorney and Counsellor at Law, Jackson, Miss. Office corner of Pearl and State streets, up stairs.

P. P. BAILEY, Attorney and Counsellor at Law, Jackson, Miss. Office corner of Capitol and State sts., up stairs.

RICHARDSON AND BROTHER

DEALERS IN

DRY GOODS,
NOTIONS,
BOOTS and SHOES,
Cents Furnishing Goods
Clothing,
Hats,
and
Caps.

Also a Line of

GROCERIES

Complete in every Department, and always sold at prices which defy competition, and cause competitors to marvel.

CONSULT YOUR INTERESTS

By calling on us before purchasing elsewhere. nov.25-1y.

H. P. BUCKLEY,

8 CAMP STREET,

NEW ORLEANS,

Watchmaker

AND DEALER IN

WATCHES, JEWELRY AND SILVERWARE.

A Large Assortment of

WALTHAM

STEM-WINDERS

Made to Order—ALWAYS ON HAND.

Nov.25-6m.

J. S. WILKINS,

(Successor to F. H. CLARK & Co.)

FINE WATCHES, JEWELRY

AND

STERLING SILVERWARE.

No. 290 Main Street.

MEMPHIS, TENN.

Aug.26-6m.

Drugs and Medicines Fancy and toilet articles, and a general assortment of

Druggists' Sundries.

[illegible] E. W. LEDBETTER, Jackson, Miss.

[illegible]

(The above advertisement is printed upside down.)

Miss S. Tully.

Respectfully invites the ladies of Jackson and country to call and inspect her large assortment of

FALL AND WINTER MILLINERY

consisting of the

Latest Novelties.

She will be constantly receiving [illegible] during the season.

[illegible]

HAIR GOODS,

And a fine assortment of

NOTIONS AND TOYS.

[illegible]

[illegible] WOOD & CO.

COTTON FACTORS

AND

COMMISSION MERCHANTS

[illegible] New Orleans.

[illegible]

BAPTIST BOOKS

First of the Season.

[illegible] GOODS AND TRIMMINGS,

PLAIN AND FANCY RIBBONS,

Ladies Cloaks.

CHILDRENS, BOYS AND GENTS'

CLOTHING,

Boots and Shoes,

NOTIONS AND STAPLES

IN ENDLESS VARIETY, AT

WHITING & GRAY'S

A. VIRDEN,

—DEALER IN—

Staple and Fancy Dry Goods,

BOOTS, SHOES,

HATS AND CLOTHING.

Sole Agent for

SOUTHERN HOME FLOUR and LUCY HINTON TOBACCO.

Nov.25-1y.

E. v. SEUTTER,

CORNER OPPOSITE CAPITOL.

JACKSON, MISS.

Fine Watches, Superb Gold Jewelry,

Silverware, Clocks, Spectacles,

In Most Extensive Assortments and Great Abundance.

OF LATE, GREAT PRICE REDUCTION ON ABOVE.

Watch Repairing a Specialty by an Expert.

No Superior Goods or Lower Prices North or South!

SEUTTER'S PHOTOGRAPH AND ART STUDIO IN SAME BUILDING.

Nov.18-6m.

G. D. SIDWAY,

Carriages, Buggies,

TENNESSEE WAGONS.

SADDLERY, HARNESS,

Leather, Shoefindings

—AND—

HARDWARE.

Jackson, Miss.

[illegible]

PARLOR

SHOE STORE

BOOTS, SHOES,

HATS, CAPS,

TRUNKS, VALICES,

Umbrellas, Etc.

NOW IN STORE

THE MOST COMPLETE STOCK

EVER OFFERED IN JACKSON.

ALL SOLID GOODS

NO PAPER STOCK.

Fine Goods a Specialty.

PRICES LOW—QUALITY HIGH.

GOODS GUARANTEED AS REPRESENTED.

[illegible]

WARRINGTON & SAVAGE,

WHOLESALE DEALERS IN

PIANOS, PIPE AND REED ORGANS.

[illegible]

WARRINGTON & SAVAGE, Jackson, Miss.

Factory Depot, Jackson, Miss.

E. WATKINS,

[illegible]

STOVES OF ALL KINDS,

Hardware, Cutlery, Guns,

[illegible]

State Street,

JACKSON.

BOOK & JOB PRINTING.

Our Printing [illegible]

MINUTES OF ASSOCIATIONS,

CATALOGUES OF SCHOOLS,

BLANK FORMS,

BILL HEADS,

LETTER AND NOTE HEADS,

VISITING CARDS,

[illegible]

CIRCULARS,

ETC., ETC., ETC.

And, in fact, Orders for

All Kinds of Printing

are respectfully solicited and will be promptly filled. Send for estimates on your Catalogues, or Minutes, and send a copy of similar work done last year.

Address

BAPTIST RECORD,

Jackson, Miss.

BLUE MOUNTAIN

FEMALE COLLEGE.

Located on a romantic range of Hills, at large Springs of pure Freestone Water. Place noted for healthfulness and orderly Society.

The Eighth Annual Session will open September 13, 1880, and close June 10th, 1881.

Faculty.

M. P. LOWREY, D. D., President and Professor of Intellectual Philosophy, Moral Science, and Evidences of Christianity.

W. E. BERRY, A. B., Professor of Greek and Latin.

MRS. MODENA LOWREY BERRY, Lady Principal, and Teacher of the English and French Languages and Literature.

MISS MAGGIE TATE, Teacher of Mathematics.

MISS SALLIE BALL, Teacher of Science.

MRS. JANIE LOWREY SANFORD, Principal of Music Department.

MISS LINNIE LOWREY, Teacher of Music.

MISS LOU ROBERTSON, Principal of Preparatory Department.

MISS ETTA BERRY, Art Department.

Prices Low and Instruction Thorough.

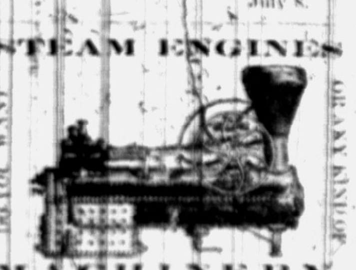
Substantial and handsome improvements on the College building will be finished before the opening of the session, and boarding facilities will be enlarged. The seventh session was very prosperous: one hundred and thirty-three pupils were enrolled; Seventy-seven boarders, forty-[illegible] pupils. Send for Catalogue. Address,

LOWREY & BERRY, Proprietors.

Blue Mountain, Tippah Co., Miss.

July 8.

STEAM ENGINES



MACHINERY.

Saw Mills, Crist-Mills, Cane Mills, Threshing Machines, Cotton-Gins and Presses, Hay-Rakes, etc.,

Of every description and latest patterns, delivered anywhere in the State Direct from Factory, at the lowest prices, and satisfaction guaranteed. Prompt Attachment furnished for Mississippi, Louisiana and Florida. Be sure to write me before buying elsewhere.

Buckeye Reaper and Mower.

[illegible]

[illegible] BUSTAMANTE, Agent,

Jackson, Miss.

[illegible]

CHAS. [illegible] F. G. BARRETT,

New Orleans. New Orleans.

JNO. POWELL, Grenada, Miss.

CHAFFE, HAMILTON & POWELL,

Cotton Factors

AND

Commission Merchants

[illegible] NEW ORLEANS.

BRADLEY & HARDY,

House & Sign Painters

JACKSON, MISS.

P[illegible]

HENRY TOLLES,

MANUFACTURER OF

Carriages and Buggies,

[illegible]

JACKSON, MISS.

DR. [illegible] ORGAN,

RESIDENT PHYSICIAN.

Office at Dr. Lemly's Drug Store. [illegible]

JNO. T. BUCK,

Insurance Agent,

Jackson, Miss.

Represents first-class Fire and Life Insurance Companies. Accident Insurance Policies issued and Travelers' Insurance Tickets sold.

Office—With the BAPTIST RECORD.

THE BAPTIST RECORD

FAMILY CIRCLE.

CONDUCTED BY

MRS. J. B. GAMBRELL.

Inscription on a Sun Dial.

BY J. G. WHITTIER.

With warning hand I mark time's rapid flight,
From life's glad morning to its solemn night;
But thro' the dear God's love I also show,
There's light *above me*, by the shade below.

Faithfulness in Little Things.

For weeks past all the pupils in the Sunday-schools have been studying the life of Joseph. They have followed him from week to week in his beautiful eventful life. As the obedient son, best beloved of his father, … slave, sold through the envy and hate of his brothers; the faithful servant in Potiphar's house; … the innocent prisoner; as the wise ruler, and as the forgiving, compassionate brother. All have been struck with … [illegible]

…stung his senses to keen attention. He had an insatiate love of … but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the same maiden—Ellen Goss—and he won her, leaving Peter to take up with the vinegary spinster who had brought him the tavern, and Tom knew that lately the tapster had gloated over the misery of the man who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar with an impatient stamp of her foot.

"Hush, Betsy! He's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk!"

With a sniff and a snap Betsy turned away, and shortly afterward Tom Darcy lifted himself up … [illegible]

"Ah, Tom, … [illegible]

"Then rouse up and have a warm glass."

Tom got up on his feet … [illegible]

"Nellie, darling, wait a little and you shall have the old Tom back again."

"Oh, Tom! I've got him back now, my own Tom! my husband!"

And then Tom Darcy realized the full power and blessing of a woman's love.

It was a banquet of the gods, was that supper—of the household gods all restored—with the angels of peace and love and joy spreading their wings over the board.

On the following Monday morning Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness.

A few days later Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up; right side up."

"Yes, I see; but I hope you have not forsaken us, Tom."

"I have forsaken only the evil you … The fact is, I … [illegible]

… might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.

The world wants those hands. The world is not dead, asleep under the Pyramids, a mummy by the Nile. The world is alive, wide awake, pushing, struggling, going ahead. The world wants those hands. You need not take them out of America. They can find a market here at home. The country wants those hands, selling dry goods in New York, cradling wheat in Minnesota, raising cotton in Alabama, weaving cloth in Lowell, picking oranges in Florida, digging gold in Colorado, catching mackerel from the deck of a down east fishing smack. Take your hands out of your pockets.

And what a laudable thing it is to meet the wants of society and do your best. When you are an old man what an honorable thing your hand will be!

Did you ever think of the dignity of an old wrinkled hand of an old worker? … [illegible]

… present, and being sagacious and …, and having all the combativeness of a combatant, deliberately drew his bow and shot the villain with a steel pointed arrow, fatally wounding him.

After reading the above, compare your pronunciation carefully with Webster's or Worcester's dictionary. The large number of mistakes that nine out of ten persons are sure to make, proves conclusively that the laws of accent and pronunciation should receive much more attention in our schools than is accorded them at present.—*Ex.*

Chloride of Lime for Vermin.

Le Cultivateur remarks that ants, mice, and insects will at once desert ground on which a little chloride of lime has been sprinkled. Plants may be protected from insects by brushing the stems with a solution of it. It has often been noticed that a patch of land which has been treated in this way remains religiously respected by grubs, while … protected … devastated. Fruit trees may … [illegible]

"STEDMAN'S CORNER."

THE COMPRESS IS AT WORK.

This Puts Jackson Even With The World

AS A COTTON MARKET.

STEDMAN IS AT WORK.

Down With High Prices.

CLOTHING! CLOTHING!

Full Lines …

MASON & …

CABINET …